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criticism will discern it' (p. 108). But 'although one can criticize the expression of a lived experience, and hence its declared object, such a lived experience can be apprehended in itself only by experiencing it' (p. 107). Despite these limits, it is in the judgment of the author a great pity that twentieth-century (continental) philosophy has abandoned the 'thin air of the study' for 'the atmosphere of life, and life in all its forms - scientific, moral, aesthetic and religious' (p. 108). He must study, analyze and judge 'the fact of language, the fact of the great collective myths, the fact of the arts and sciences and religions'.

Readers of Religion are likely to agree.

Robert Morgan
University of Oxford

DHAVAMONY, Mariasusai, *Phenomenology of Religion*, Rome:
Gregorian University Press, 1973, pp. 385. 4,000 lire

This is intended as a university text book. It does not set out to be exhaustive in its coverage; but its scope is certainly wide - it treats of magic, primitive forms of religion, the sacred, ideas of God, myth, ritual, initiation, sacrifice, specialists and mediators, prayer, mysticism and salvation. There are useful bibliographies. On the whole the book is clear, but there are some areas where better analysis could have been achieved, notably in the section on mysticism. Also he sometimes makes doctrinal judgments (e.g. that in the mysticism of the love of God the supernatural grace of God is at work). This takes the book a bit beyond phenomenology.

Ninian Smart
University of Lancaster

LARSON, Gerald James (ed.), *Myth in Indo-European Antiquity*, (co-edited by C. Scott Littleton and Jaan Puhvel), Berkeley:
University of California Press, 1974, pp. 197. £5.00

This book arises out of a symposium held in 1971 during a visit to California by Georges Dumézil. Not all the essays are directly concerned with the latter's work, but all can be said to be stimulated by it. There is a piece by Dumézil on one-eyed and one-footed heroes, and some of the other authors are similarly concerned with mythological details. Of wider scope are Larson's introduction on the

study of mythology, Udo Strutynski on Haugen's critique of Dumézil, Edgar Polomé on Germanic Mythology, Jaan Puhvel on the Baltic pantheon, C. Scott Littleton on the rebirth of the genetic model, and Matthias Vereno on Dumézil's relation to the history of religions in general.

Ninian Smart
University of Lancaster

DUMÉZIL, Georges, *From Myth to Fiction: the Saga of Hadingus*. Translated by Derek Coltman, pp. 253, Chicago and London: The University of Chicago Press, 1973.

The most welcome publication of this book might perhaps first of all prompt certain reflections on the relative slowness with which the work of some scholars has become available in English. The general unwillingness of too many students in the English-speaking world to tackle books and articles written in any language save their own has this effect among many, that important contributions in certain areas of scholarship remain inaccessible to them for far too long. Georges Dumézil's seminal work now spans a period of more than half a century since the publication of *Le Festin d'Immortalité* and *Le Crime des Lemmies* in 1924 (both written in the tradition of Frazer and Mannhardt, a tradition which he has since virtually abandoned), but is still far too little known in this country, though it is becoming more familiar in America. Since the late 1930s his prolific writing has been dominated by two postulates: first, that every system of theology or mythology is significant of something, and that it helps the society concerned both to understand and accept itself, and to be proud of its past and confident of its present and future; and secondly, that proven linguistic relationship among Indo-Europeans must also mean a substantial measure of ideological relationship, which is accessible to the investigator working with the comparative method. A programmatic statement of these principles is to be found in his article 'La pré-histoire des flammes majeurs', in *Revue d'Histoire des Religions* (1938) since when he has been tireless in his investigation of Indo-European sources. His major thesis is that in Indo-European religion there was a triple 'function', corresponding to a tripartite division in Indo-European society: a 'first function' of priest and lawgiver, a 'second function' of warrior, and a 'third function' of agriculturalist. Found most clearly in the three 'varnas' of ancient India, this same tripartite division may be supposed to have been present in every Indo-European con-

text, though in later sources often lost, obscured or misunderstood.

This present volume, which comprises a collection of essays based in part on lectures given at the Collège de France in 1949-50, and in part on later studies, sets out to investigate material from the Scandinavian tradition, though not that found in the Prose or Verse Eddas.

Dumézil's source and focus is that part of the *Gesta Danorum* of the Christian monk Saxo Grammaticus (early 13th century) which deals with the story of King Hadingus. Hadingus, son of Gram, is brought up by a giant, and ultimately weds the giant's daughter (who has also been his foster mother). After her death, he encounters Odin, and fights for the restoration of his kingdom, being involved in many adventures in the process. Ultimately he dies by his own hand, hanging himself after having heard of the accidental death of his closest friend.

Within this framework Saxo has packed a mass of disparate material, which Dumézil sets himself to investigate, concluding that the Hadingus story is not history, but a transmuted version of Germanic theology, and that in Hadingus himself there is a shadow of the god Njörðr. Further, he sees in the saga a fundamental structural distinction between the two classes of Norse gods, the Vanir and the Aesir - though a distinction scarcely understood by Saxo himself, who was 'ill-informed as to the real categories of the divinities in the early religion' (p. 82). Dumézil's own interpretation of the Hadingus saga we find in a nutshell on p. 87f.:

The Hadingus saga centers around a hero of the Vane type, a human reworking of the great Vane Njörðr; entrusted first of all to a being of the first category, a giant, the hero lives during one phase of his career with that giant's daughter, a being who presents all the characteristics of beings of the third category; then, in the remaining phase of his career, he comes under the mentorship of Óðinn, the representative par excellence of the second category of beings.

Thus the Hadingus saga, based as it is on the Njörðr myth, contains at least reminiscences of the structure of divine society, though reconstructed and transmuted into 'fiction'.

Recently Haralds Biezaïs wrote (in *Indogermanische Forschungen*, vol. 78, 1973, p. 236) that Dumézil's general theory is correct, though only applicable to those cases in which a tripartite social structure can be historically established as having existed. This is not really the case where the Scandinavian material is concerned, and for that reason (if for no other) there will certainly be those who,

on reading this book, will join the chorus of Dumézil's critics, and claim that he is reading more into Saxo's narrative than it actually contains. Personally, however, I have found this book fascinating and illuminating, and the vast erudition of its author, as always, extraordinarily impressive.

Eric J. Sharpe
University of Lancaster

KINSLEY, David R., *The Sword and the Flute, Kālī and Kṛṣṇa: Dark Visions of the Terrible and the Sublime in Hindu Mythology*. University of California Press, 1975, pp. 159 + bibliography, £7.80

Pursuit of material among the Bengali Vaishnavas for a Ph.D. thesis, 'The Divine Player: A study of Kṛṣṇa Līlā' led the author to Calcutta in September 1968.

Arriving in the midst of the celebrations, first of Durga Puja, and then, a month later, of Kālī Pūjā, Dr Kinsley came face to face with the Dark Mother goddess. This experience led him to divide his year's study between the completion of his thesis research, and investigation into the history and cult of Kālī.

The resulting conviction was that, although they differ in so many ways both Kṛṣṇa and Kālī convey central Hindu themes, illustrating aspects of a vision of the real which Hindu tradition appropriated to itself thousands of years ago, and which still underlies the tradition today.

Dr Kinsley develops this thesis both historically and phenomenologically in the 159 pages of his book. He declares, 'My approach is to attempt to understand Kṛṣṇa and Kālī by trying to glimpse Kālī's sword and hear Kṛṣṇa's flute.'

The book's treatment of the historical development of the cults is deliberately unequal, for whereas Kṛṣṇa has been adequately treated by others, much less has been done of a systematic nature upon Kālī. Thus, almost half the book details the rise, development and features of the Kālī cult, collating, narrating and commenting upon the varied strands making up the whole. This, in itself is a valuable service, partly because of the scattered nature of much of the source material, and also because of its inaccessibility to the average scholar outside India.

Following upon each development chapter is one where the author picks out themes, illustrated by his subject, pertaining to the larger Hindu tradition.

In the Kṛṣṇa discussion the author isolates the con-

cepts of bhakti, ānanda and līlā. Kali's significance is seen as illustrating Mahāmāyā, Prakṛti and Duḥkha, together with the concomitant themes of Time and Death.

A final section of the book brings the two traditions together. Although in so many ways markedly dissimilar, Kālī and Kṛṣṇa, the author claims, affirm in the Hindu context what Rudolph Otto claims for the Judaic-Christian - that the Holy is at once so irresistibly attractive and compelling and yet also both awesome and overwhelming. He sees these two apparently opposites, 'dramatically perceived in the images of the beautiful cowherd boy who beckons with his flute and the terrible shrew who threatens with her bloodied upraised sword' (p. 152).

He instances several shared characteristics and concludes 'both beings direct man's vision beyond the limitations of an ego-centred, predictable humdrum and deadening existence to another world that is both terrifying and irresistibly attractive in its transcendence' (p. 158).

A valuable bibliography lists 120 sources.

Ian Calvert

McDERMOTT, Robert A. (ed.), *Six Pillars. Introductions to the Major Works of Sri Aurobindo*. Chambersburg, Pa.: Wilson Books, 1974, pp. 198

This collection of critical essays on six major works of Aurobindo is presented by a group of American scholars known through previous contributions to the study of Indian and comparative religious thought but, with the exception of the editor, not hitherto concerned with writing on Aurobindo. The essays provide a stimulating example of new approaches to the interpretation of Aurobindo's thought, an author either overpraised or insufficiently appreciated to be critically valued. Thus, the editor of the present book aims to provide 'novel interpretations' by presenting essays which are 'manifestly free of the parochialism generally characteristic of writings by devotees'.

The book is an ideal companion volume to the Sri Aurobindo Birth Centenary Library and all quotations refer to the text of this edition. The essays reveal both the contemporary significance and the wide range of Aurobindo's writings which move from poetic expression over cultural hermeneutics to the realm of philosophy and mysticism. Detailed discussions are found of Savitri (J. Collins), *The Foundations of Indian Culture* (T. Berry), *Essays on the Gita* (T.J. Hopkins), *The Synthesis of Yoga* (J.B. Long), *The*

Human Cycle (E. Fontinell), and *The Life Divine* (R.A. McDermott). The book includes a bibliography describing in some detail the contents of the thirty volumes of the Sri Aurobindo Birth Centenary Library, and concludes with a guide to further reading.

It would be impossible to consider each essay separately here; however, certain themes may be mentioned to give an idea of the kind of questions discussed. Aurobindo's media of expression were both poetry and philosophy; their overriding concern is with the possibility and necessity of a spiritual transformation of earthly life. Different variations of this one essential theme are found in all of Aurobindo's works. For example, T. Berry considers Aurobindo's statement on *The Foundations of Indian Culture* as 'a comprehensive treatment of a notoriously difficult theme' which highlights the unique sense of inferiority found in Indian culture. However, Aurobindo's arguments are weakened by constant derogatory references to the spiritual aspects of Western culture which he did not appreciate in depth. Taking into account the distortions and limitations found in Aurobindo's work, Berry sees him primarily as a 'spiritual romanticist' who emphasizes the subjective aspects of Indian history and culture. This is further enhanced by the fact that Aurobindo has become a cult-figure, a development which seriously detracts other thinkers from giving him the attention he deserves.

In his essay on *The Synthesis of Yoga* J.B. Long too, unlike other interpreters who stress Aurobindo's affinity with Western thought, points out the thoroughly Indian outlook manifest in his writings. Yet even with regard to the Indian heritage itself, Aurobindo's works suffer from a rather serious parochialism in that they ignore the crucial contributions which Buddhism, Jainism and Islam have made to Indian culture. Thus, one may experience certain doubts as to Aurobindo's true integralism, or to the universal applicability of his integral yoga.

R.A. McDermott writes from the deep conviction that Aurobindo's work grew out of an important and ongoing spiritual experience of which the philosophical expression is 'a cool distillation'. He compares the philosophical importance of *The Life Divine* to Hegel's *Phenomenology of the Spirit*, Bradley's *Appearance and Reality*, or Royce's *The World and the Individual*, and discusses Aurobindo's major work and its main themes in a wider comparative context. However, he seems to claim too great a uniqueness in maintaining that only Aurobindo's vision is grounded in a primary spiritual experience whilst Western writers, in particular Teilhard de Chardin with whom the Indian thinker is frequently compared, usually write from outside such an

experience. It is McDermott's contention that *The Life Divine* issues from and seeks to advance spiritual experience, and the contemporary lack of acknowledgment of this work 'would seem to speak volumes about the failure of philosophical vision in our own time'. One may rightly ask, however, as does another commentator, whether Aurobindo's thought is really so truly universal, or whether it will become nothing more than another religio-philosophical system as certain signs seem to suggest?

The book is one of the rare attempts to consider Aurobindo's ideas comparatively; however, there is still scope for an even wider critical appreciation. But a comprehensive appraisal of Aurobindo is made difficult by the fact that we do not yet possess a carefully annotated, scholarly edition of his works. A note of regret may be added here about the lost opportunity which presented itself with the publication of the Sri Aurobindo Birth Centenary Library. However valuable, this publication does not come up to the standards of critical scholarship.

Six Pillars may set a new trail in looking at Aurobindo: it is required reading for anyone engaged in the study of the Indian thinker. Moreover, it deserves to be scrutinized by philosophers and thinkers who wish to examine the claims of a man with a great vision which affirms that spiritual experience and mystical insight have a central place in human culture.

Ursula King
University of Leeds

SPERBER, Dan, *Rethinking Symbolism*. London: Cambridge University Press, 1975. £1.90 (paper).

The Durkheimian approach to religious and related phenomena is still very much the fashion in anthropological circles. The structural, functional and semantic aspects of Durkheim's thought might have been reformulated or re-synthesised, but many anthropologists remain essentially within the traditional framework. They are content to isolate a symbolic aspect or sphere primarily in terms of verification or rationality criteria; they then suppose that the symbolic stands in a signifier-signified relationship with such non-symbolic referents as social behaviour, roles or values. Decoding the symbols - in line with the formula that a symbol is an utterance or an act which stands for something other than itself - takes place in several distinct ways. Some find concordances between symbolic and non-symbolic systems, assuming that such concordances imply the

existence of parallel semantic relations. Others, often French, favour the procedure of concentrating on the logic of symbolic systems. Yet others concentrate on interpreting symbols with respect to their use in various social contexts. Many more adopt the exegetical course, whilst the remainder (albeit relatively few in number) leave Durkheim, turn to Freud and treat symbols in terms of unconscious codes.

The advantages of the Durkheimian model and associated interpretative techniques are many: the primitive can be absolved from possessing an inferior mentality, the religious can be brought within the domain of scientific accessibility, functionalist explanations can readily be maintained, and, perhaps above all else, we come to feel that we have cracked the code of apparently non-utilitarian, irrational and semantically odd beliefs and activities. We experience the exhilaration of grasping (supposedly) what the phenomena in question really mean. Could it be the case, though, that anthropologists have become rather over-enthusiastic, have become too inclined to find hidden and therefore interesting meanings?

The Durkheimian model has come under piecemeal criticism from several points of view. Sperber repeats some of these criticisms, such as the point that there is something curious about maintaining that 'the mass of humanity obsessively manipulates tools whose usage it does not know, and reiterates messages whose sense it is ignorant of'. But the real value of the first portion of *Rethinking Symbolism* lies in the development of a much more fundamental critique than those which have usually been attempted. What is at stake is the applicability of the semiological approach to the study of symbolism, Sperber concluding that 'Soon it will be for semiology as it was for evolutionism' and speaking of 'the absurd idea that symbols mean'.

His arguments are full of verve and his conclusions are startling. So why does the reader come away unconvinced by the critique? One reason is that Sperber uses very hard criteria regarding what it is to say that something has a meaning. One is reminded of Ayer's *Language, Truth and Logic*, for just as Ayer applied verifiability as a criterion of significance to conclude that assertions of the type 'there is a God' are 'nonsensical', so does Sperber apply criteria taken from modern semantic theory to conclude that one cannot usefully say that symbols mean. In both instances, a desire to be scientific results in a distortion of what we know as 'meaning'. Thus when Sperber writes that 'to describe the meaning of a sentence (or of a phrase) is merely to give the means of identifying these relations [in particular those of paraphrase or of analyticity]' he

is leaving himself in the position of having to use the term 'meaning' in inverted commas when it is applied in such contexts as the meaning of a piece of music or of a symbolic system. The point, surely, is that modern semanticists work with definitions of meaning which suit their theoretical criteria and concerns. And there is no *prima-facie* reason why these definitions should be suited to what is involved - albeit negatively - in portraying the type of 'meaning' in systems which do not involve relations of analyticity or paraphrase.

Meanings are mysterious. But Sperber thinks that modern semantics has captured the essence of what it is for something to have a meaning. Furthermore, he does not successfully demonstrate why he has the right to judge symbol systems meaningless by applying the criteria that he does. This commensurability issue is not met, for example, by the following argument:

In current [Western] usage, any object of knowledge has, perforce, a sense, a meaning - from the meaning of life to the meaning of the colour of leaves in the autumn.... But this semiologism, though it is found in other cultures as well, is in no way universal. For the Dorze, for example, the question 'What does that mean?' can only be asked about a word, a sentence, a text or a directly paraphrasable behaviour, such as a nod. Even when a natural phenomenon is considered as the effect of a supernatural will, it is not counted as meaning it.... The attribution of sense is an essential aspect of symbolic development in our culture. Semiology is one of the bases of our ideology.

In other words, ethnographic evidence indicates that meaning is a culturally relative phenomena. It follows that one is entitled to apply strict 'scientific' criteria of meaning and then conclude that symbol systems are meaningless. What this argument fails to take into account is that although the usage of the word 'meaning' is apparently culturally relative, the psychological phenomenon of 'the attribution of sense' is surely universal. The Dorze, whether they conceptualise it or not, presumably know the significance (and thus the meaning) of the consequences of a divine will operating in the natural world. Who does not attach sense to everything ranging from life to leaves?

Another important argument in the first portion of *Rethinking Symbolism* is designed as a criticism of the semiological approach even though the notion of meaning has now been allowed to broaden to include 'the relationship between message and interpretation such as is characteristic

of all codes'. In Sperber's opinion, for such a relationship to remain within the compass of semiology requires that the interpretative (e.g. exegetical) component really does interpret the symbol and that there is a regular pairing between symbol and interpretation. It is difficult to object to his critique of the Freudian 'unconscious symbolism' approach, and to his claim that the exegetical approach does not take account of the fact that exegesis is itself an extension of the symbolic rather than being an interpretation of it. But doubts remain - especially over the emphasis Sperber attaches to the notion of regular (predictive) pairing.

Having placed big question marks in front of the semiological (Durkheimian) model, and in front of what Turner calls the exegetical and operational approaches to meaning, Sperber develops his own theory of how to understand symbolic systems. It owes much to how he interprets Lévi-Strauss, also having much in common with that type of meaning which Turner calls 'positional'. The structural approach, as portrayed by Sperber, shows symbolism to be 'not a means of encoding information, but a means of organising it. A symbolic opposition must not be replaced by an interpretation, but placed in an organisation of which it constitutes a crucial element'.

The view of symbolism as a non-semiological cognitive system is developed further in the last two chapters of the work. The core of the argument, in Sperber's own words, is that 'symbolic knowledge is neither about semantically understood categories, nor about the world, but about encyclopaedic entries of categories. This knowledge is neither about words nor about things, but about the memory of words and things'. Symbolic knowledge, that is to say, is about conceptual representations. But why should this type of knowledge arise? Again, I shall quote directly from the argument - 'A conceptual representation therefore comprises two sets of statements: focal statements, which describe the new information, and auxiliary statements which link the new information to the encyclopaedic memory. If the one set fails to describe, and the other set fails to link, the new information cannot be integrated into the acquired memory'. The new information which cannot be assimilated to the memory in the fashion of encyclopaedic knowledge is not rejected. Instead, the 'symbolic mechanism' takes over, a mechanism which 'tries to establish by its own means the relevance of the defective conceptual representation'. For example, unable to give a detailed analysed description of smells, the mind engages in 'a symbolic commentary on its [a conceptual description] absence, by constructing or reconstructing not a representa-

tion of the object, but a representation of that representation'.

As will be apparent, this amalgam of linguistic and psychological theory is largely of a hypothetical order. Sperber arrives at it more by criticism of alternative views of symbolism than by direct (presumably experimental) evidence. Assuming that the theory is a genuine theory - namely that it is testable - its hypothetical nature is far from being to its disadvantage. My own worry is that the theory rests on a cognitive organisation view of symbolism, a view which can lead to the following kind of counter intuitive judgments: 'the problem for the Dorze is not to choose an interpretation for butter on the head according to the ritual context, but to organise his mental image of ritual and social life in such a way that butter will find its place within it'. But any theory or approach to symbolism can be criticised. Sperber's important contribution is that he has given us something new to discuss in a field which, with a few exceptions, has for too long been under the hand of a Durkheimian-fashioned semiology.

Paul Heelas
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POLIAKOV, Leon, *The History of Anti-Semitism* (The Littman Library of Jewish Civilization). London: Routledge & Kegan Paul, 1974. Vol. I, pp. ix + 340, £4.25; Vol. II, pp. xiii + 400, £4.25.

Since World War II, there has been, in obvious reaction to the events of the Holocaust of European Jewry at the hands of the Nazis, an increase in the research into the nature, causes and history of anti-semitism. Among the many scholars engaged in this work, Leon Poliakov has been a leader. Now he has given us the most complete historical treatment of the subject which exists, Vols I and II of which are being presently reviewed. Vol. III was published in March 1975 and Vol. IV is forthcoming.

Poliakov begins his history with a brief review of the ancient roots of anti-semitism in the classical world. Though brief this review is significant because it correctly notes that whatever it may have been, pagan pre-Christian anti-semitism was qualitatively different from the phenomena which emerged in the course of Christian history. Chapter II takes up the central story, the growth and development of anti-semitism in Christianity. The treatment of the early sources of anti-semitism is brief and somewhat disappointing. It is clear that Poliakov is not

expert in the early Christian sources, or the Patristic material. The recent, controversial, but brilliant account of this formative period by Rosemary Reuther in her *Faith and Fratricide* is an essential supplement to Poliakov's discussion.

When the discussion moves into the medieval period, it becomes more competent. Here we are treated to a fine review of the growth of anti-semitism in Western Europe. Proper accent is given to the devastating role played by the Crusades (1096 and after) in the new, more intensive, wave of anti-semitism which was unleashed in Western Europe and which did not subside until the beginnings of the modern period. In the context of this discussion Poliakov treats the whole sorry tale of the forced Jewish involvement in the money trade and the corresponding exclusion of Jews from almost all other productive forms of economic activity. The tragic paradox of this historical situation must not be lost: Jews were hated and worse if they were poor and of no economic advantage to the kingdom; while, conversely, they were hated if they did succeed. From this situation arose the anti-semitic stereotype associating Jews with economic influence which played such an important role in modern European anti-semitism and still finds expression in various vulgar circles, including Russian anti-semitism.

There is, too, an important discussion of the 'dabolization' of the Jew in the mythic consciousness of Europe which more and more saw the Jew as Devil rather than fellow-man. The results of this were not lost on Hitler's propaganda machine which talked and acted towards Jews as 'sub-humans', i.e. not sharing a common humanity with their Christian neighbours, nor worthy of Christian charity, to say nothing of love. This aspect of anti-semitism actually has its roots in the early Christian and Patristic literature which Poliakov fails to realize. Nonetheless, his discussion of the medieval phenomena is well researched, reflecting a clear image of a key element.

The remaining chapters in Volume I treat the nature of anti-semitism in the late medieval/early modern period. The material is dealt with under the national rubrics of anti-semitism in France, England, Germany, Poland and Russia. These chapters run smoothly, being well written and with a feeling for relevance. The chapter on German anti-semitism, of course, is essential. It also makes the proper connections between Luther's rabid anti-semitism and the support of the disease which Luther's position gave to all ensuing generations of Germans. Luther's anti-semitism is something often avoided for obvious reasons - but the time for honesty, even in theology, is certainly here.

Volume II shifts its focus to chronicle the early and

late medieval Jewish experience in Islamic cultures. Poliakov begins with a short resume of the circumstances into which Mohammed came, and the nature of Mohammed's stormy, and eventually negative, relations with the Jews of Arabia. This negative view was solidified in the traditional Islamic view of Jews and Judaism as 'people of the Book' who were not to be forcibly converted or worse, but who yet were clearly to know that theirs was an inferior faith. The *dhimmis* (Jews or Christians or Parsees) were clearly, from the time of the 'Pact of Omar', second class citizens of the Islamic state whose prime function was to be the object of special taxation for the good of the Caliphate. It is not true, as Poliakov makes clear, that Christians, Jews and Moslems ever lived equally under Moslem rule, despite the popular myth to the contrary. On the other hand it is abundantly clear that Jews fared far better, as a rule, under Moslem authority than under Christian, and by comparison the life of Jews in Islamic countries was a far more pleasant experience than that enjoyed by their European cousins.

Poliakov is good on the so-called 'Golden Age' in Spain under the Moors, which was indeed the highpoint of tolerant Jewish-Moslem relations, though even here there were sporadic persecutions. Thus, for example, Maimonides family was forced to leave Cordova in one of these purges and to seek refuge among more tolerant Moslem sects in North Africa, eventually settling in Egypt.

The decline of Spanish Jewry after 1391, the increasingly negative effects of the Christian Reconquista on Iberian Jewry, and the growth of the twin dangers of Inquisition and Marranism (Jewish converts to Christianity) make up the bulk of the remainder of this volume. Poliakov is good on the Reconquista, less good on the Inquisition, and least good on the Marrano phenomena. He has especially not fully assimilated the Marrano experience which is very complex. Moreover, there have been a host of important recent studies on this topic which seem not to have been taken into account in Poliakov's picture. The story ends with the tragic expulsion of the Jews from Spain in 1492 and its aftermath.

In reviewing the achievement represented by these first two volumes, it is clear that Poliakov has covered most of the ground well. There are areas, as indicated, of historical weakness but the historical data is generally accurate as is the broad picture Poliakov gilds up out of it. Poliakov is less well equipped to deal with the conceptual and theoretical aspects of anti-semitism, the 'why' questions, but this does not detract too seriously from the very solid work which these two volumes represent.

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